

Original No 6

The Methods of Cultivating the
ARTS of PEACE:

Recommended in a

S E R M O N

PREACH'D

At the Parish-Church of
St. *OLAVE* in the *Old Jewry*,
LONDON,

On *Sunday, October 25. 1713.*

For the Benefit of the Charity-Children of *St. Giles Cripplegate.*

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And Rector of *Stifford* in *Essex.* *K*

Publish'd at the Request of the Society.

L O N D O N:

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OFFICE
OF THE
TREASURY

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FOR
THE
TREASURY

To the Members of the SOCIETY,
that upholds the Evening-Lecture
on the Third Sunday in Every Month
at the Parish-Church of St. Stephen
Coleman-street, for the Benefit of some
Charity-Children of St. Giles Crip-
plegate.

GENTLEMEN,

THE Various Misrepresentations
that have been made of the follow-
ing Discourse, as if it were a Party in-
stead of a Charity-Sermon, that I
preach'd to you at St. Olave Old Jewry,
have induc'd me to a more ready Compli-
ance with your Request in the Publication
of it: That the Times may so mend that
Preaching Peace and Subjection to the
Present Establishment in Church and State,
and Peace and good Neighbourhood
in Our private Capacities, may be no lon-
ger deem'd Party-Predaching; that this
mean

The Dedication.

*mean Performance may do Good upon all
who heard, and may hereafter Read it ;
And that your Poor Children may meet
with fresh Encouragements from the
Charitable Contributions of Well-dispos'd
Christians, is the hearty Prayer of Gentle-
men,*

Your Friend and Servant,

SAMUEL HILLIARD.

COLOSS.

COLOSS. iij. 15.

And let the Peace of God rule in your Hearts, to the which also ye are call'd in one Body.

THE Apostle having in the former Verse press'd *the putting on of Charity*, in this, perswades to that most excellent Disposition of Mind *Peaceableness* under all Circumstances and Conditions of Life ; That this is intended by *the Peace of God* here is evident from the Series and Contexture of the Apostle's Discourse in joining it with *Charity* ; for tho' by *the Peace of God* may be understood a *Peace of Reconciliation* with him, thro' the Merits of the ever blessed Jesus, and the chearful Reflections of this in our own Consciences, as it is us'd in 5. Rom. 1. *Being justified by Faith we have Peace with God through our Lord Jesus Christ.* Yet in the Text, its plain the Apostle intends not an inward Peace of Conscience in reference to God, but an outward Harmony, and Concord in our Conversations among Men, which may in many Respects be call'd *the Peace of God.*

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As it is a Grace of the most excellent and singular Worth : *As it* promotes the Honour of God and conduces to set forward the Interests of Religion and Piety : *As it is* what he has indispensably injoin'd us *to follow with all Men* : *As it is* a Disposition of Mind wrought in us by his holy and ever blessed Spirit : Or *as it is* a Temper most pleasing to him who *is the Author of Peace, and Lover of Concord, and in whose sight the Ornament of a meek and quiet Spirit is of the greatest Price.*

When he himself condescended to assume humane Flesh, the Angels triumphant and gratulatory Anthem at his Incarnation was, next to the *Glory of God on High ;*

On Earth Peace.

Let this Peace of God therefore rule in your Hearts, says St. Paul, *Let it* rule or govern there, which Phrase is an Allusion to the *Græcian Games* of Running, and Wrestling, where the Usage and Custom was to appoint one for a Judge or Commander, whose Office was to correct all Miscarriages, to quiet Disputes and Contentions, to suppress Tumults, to moderate unruly Competitions and rectify Irregularities and Disorders ; now such a powerful Command as this, *let the Peace of God have in all your Hearts* to work them into a calm, sedate, quiet and peaceable Temper, to suppress and keep under all boisterous and

unruly

unruly Passions, that Wrath and Anger, Hatred and Malice, Pride and Envy may never prevail against it.

It's the Duty then of every sober Christian who professes himself a Subject to the *Prince of Peace*, to let *his Peace* bear sway in their Hearts, to act in all Conformity to it ; The Laws of Christianity indispensably oblige us to *study and persue Peace* ; and (as far as possible) both in our selves and all we converse with to enlarge its Empire and Jurisdiction.

But it's a sad Consideration, that (notwithstanding all the sacred Ties of Religion) Multitudes (even of those that pretend to more *than ordinary tenderness of Conscience, and Zeal for Religion*) are full of Wrath, Rancor, and Bitterness, so addicted to furious Debates, eager Contentions, and fierce Animosities, that a Principle of *Strife* seems rather to *rule in their Hearts* than the *Peace of God* : Peoples corrupt Affections are so inflam'd, and risen to that Height of impetuous Violence and *Party-rage*, that all Persuasions to *Peace* seem more likely to exasperate, than to stop the Violence of the Torrent.

But be it as it will, its our Business to shew Men their Duty, (*whether they will hear, or whether they will forbear*) We must *open our Mouths and spare not*, and God in his due time will give his People *the Blessing of Peace*.

And

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And that you may be the better prevail'd upon to neglect nothing necessary on your Parts in order to it, but effectually *Cultivate the Arts of Peace*, give me leave to lay before you,

- I. The Duty inculcated in the Text, which is, that *We let the Peace of God rule in our Hearts* : And
- II. The Reasons the Apostle here urges to enforce it upon our Practice, we are not only by our Vocation *Call'd hereto*, but are also by the closest Union and Incorporation oblig'd to it, as we are *One Body*.

As touching the first of these, It's a positive Injunction upon us, *to live peaceably, and follow Peace with all Men*. So that nothing can excuse us from a meek and *quiet* Deportment under any Capacity we can consider our selves, and more especially if we have a due Regard to

Our private Conversation,

As good Neighbours ;

Our political Subjection,

As good Subjects ; Or

Our Ecclesiastical Communion,

As good Christians.

If we consider our selves in the first Capacity as good Neighbours, we are to do all we can to promote *Peace* in our private Conversations,

sations; to preserve and cherish it in the several Families, Neighbourhoods, Parishes, or such like smaller Societies to which we may be related : And the Truth is, *they only* are either *good Friends, Neighbours, or Parishioners*, who are peaceably disposed, and who to their utmost seek the Quiet and Tranquility of all with whom they have any manner of Intercourse and Concern : Thus *Abraham* bespoke *Lot* to keep the *Peace* between them and their Servants, that no Clashings or unbrotherly Discords might ruffle the Quiet of their Families, but that they might as good Neighbours and near Kinsmen maintain an uninterrupted Friendship : *I pray thee* (says he) *let there be no Strife between me and thee, nor between my Herdsmen and thy Herdsmen, for we be Brethren.* The Royal Prophet *David*, Ps. 120. ver. 5, 6, 7. shew'd a peaceable Disposition (though he was in the most fierce and quarrelsome Neighbourhood) and laments his afflicted Circumstances upon that Score, *Woe is me that I sojourn in Meshec, and that I dwell in the Tents of Kedar, my Soul hath long dwelt with them that hate Peace.* This is so absolutely necessary to be maintain'd, that God commanded the *Israelites* to seek the *Peace* of *Babylon*, even when they were Prisoners in it ; Jer. 29. 7. *Seek the Peace of the City whither I have caus'd you to be carried away Captive,*
and

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and pray unto the Lord for it, for in the Peace thereof shall ye have Peace.

And as we are thus to *Cultivate the Arts of Peace* in our private Conversation in every Neighbourhood, so also are we further to consider our selves in our

Political Subjection.

And how far we may be capable of promoting *the Peace of the Kingdom* where we are Subjects, by maintaining unshaken *Loyalty to the Queen*, a conscientious *Obedience to her Laws*, and a chearful *Submission to every Administration in the Government.*

This is much more necessary than the Peace of private Conversation, inasmuch as both the Benefits and contrary Mischiefs are of a larger Extent : A turbulent seditious Subject is a greater Detriment to the State than a quarelsome contentious Neighbour ; *this* may disquiet some few about him, but *the other* affects the whole Community.

What Mischiefs, not to *David only* but to *all Israel*, were *Abalom's* sly Insinuations ? *Shimei's* Revilings ? *Achitophel's* crafty Councils ? And *Sheba's* blowing a seditious Trumpet ? as tending to embroil them in Strife and Contention, Blood and Confusion.

That God, who for the Benefit of Mankind commands absolute unconditional Subjection to Governours in all their Commands that are
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not contrary to his own, requires of Subjects, *that they lead under them quiet and peaceable Lives in all Godliness and Honesty.*

Besides this, we are further to consider our selves

As good Christians ;

And that as such we act conscienciously in promoting Peace in our *Ecclesiastical Communion.*

The other *is the Peace of God* as he is Lord of the World ; this *is the Peace of God* as he is Ruler of his Church, who is the great Author not of Disorder and Confusion, but of *Peace in all the Churches of the Saints.* Peace next to Holiness is the great Ornament and Beauty of the Church, and every Christian ought to have a special regard to it, so as not to ruffle and discompose that excellent and amiable Society, whereof he is a Member : Stickling for Peoples private Opinions, gratifying particular Humours, and for *itching Ears* sake setting up separate Meetings, will be found but sorry Excuses at the last Day for destroying the Churches Peace. The *Peace of Jerusalem* is not only earnestly to be pray'd for by us, but diligently endeavour'd after ; our Prayers will be but a *Mockery of God* if we neglect doing what's Required on our Parts to contribute towards it.

Having thus stated the Latitude and Extent of the Duty enjoined, I shall make it my Endeavour to represent how we may promote

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and further it in the several Capacities I but now mention'd. If we consider our selves in the first of them,

As good Neighbours,

And wherein the *Arts of Peace are to be cultivated by us in our private Conversations*, these following Rules may (I humbly conceive) sufficiently instruct us.

In order to this we must be *humble and lowly minded*; for they who would approve themselves *Sons of Peace* must not over-highly value and magnify their own Endowments; the haughty and supercilious humour of Peoples insisting on their own Merits, and admiring themselves, implies an undervaluing Contempt of others, whose Excellencies they look upon as inferiour to their own. Hence such are impatient of Contradiction, and think every ones *Judgment* is to be born down by their *Obstinacy*: This naturally begets Thwarting and Contradiction, and ends in Strife, according to that of the Wise Man, *By Pride only, that is chiefly, comes Contention*. Peace has no such Enemy as Peoples haughty over-bearing Conceits of themselves: *He that hath a proud Heart (says Solomon) stirreth up strife, Prov 21. 24.*

Another Method I would direct to be taken in order to keep *Peace* in a Neighbourhood, is to be Just and True in all our Dealings and Transactions one among another: He who

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exactly performs Contracts, makes good his Bargains, pays his just Debts, and strictly makes Conscience of injuring his Neighbour, neither fraudulently encroaching upon his Estate, nor slanderously aspersing him in his Reputation, lays the Foundation of a firm and lasting Peace.

Iniquity and Unjust Dealing is the Mother of Strife and Quarels, while he who receives the Wrong thinks it's his concern to right himself, and they who have offer'd it, to justify and make it good: *Wars and Fightings proceed from Mens Lusts*, that is, unjust and greedy appetites of such things as they have no Right to: Whereas Justice and Integrity have in all Ages, and by common Consent, been the Guardians of Peace, according to that of the Prophet, *Isa. 32. 17. The work of Righteousness shall be Peace, and the effect of Righteousness Quietness and Assurance for ever.*

A further Progress may be made in this good Work if we are but careful to shun all busie and pragmatial intermeddling with other Peoples Affairs, to the which we are not call'd, and wherein we are no way concern'd; the Breach of this Duty often (and very deservedly) exposes such as are impertinently inquisitive into other Mens Concerns to suffer as Disturbers of the Peace; for which reason St. Peter cautions, *1. 4, 15. That we be so circumspect, as to keep out of danger of suffer-*

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ing as Evil Doers, or as Busy Bodies in other Mens Matters : Wherefore the Wise Man says, *Prou. 26. 17. He that passeth by and meddleth with Strife belonging not to him; is like one that taketh a Dog by the Ears,* that is, who vainly catches at what he cannot hold, and rashly irritates those that will turn again to fly upon him and bite him.

That every one follow his own Business, and act in his proper Station, very much conduces to the Quiet of himself, and all about him.

Another Expedient I would recommend to demonstrate that *the Peace of God ruleth in our Hearts* is, to Avoid all rash and unjust censuring of Peoples Actions. The severe and censorious Critick is as great a Stirrer up of Strife as the Busy Body and pragmatistical Medler: He who puts harsh and rigid Constructions upon Mens Words and Actions, who lays open their Mistakes with Bitterness and Reflection, sets all he reviles at open Defiance, and is an Enemy to Peace; against which the Apostle to the Romans exhorts, *14. 13. Let us not judge one another any more, but judge this rather, that no Man put a Stumbling-block nor an Occasion to fall in his Brothers Way;* and the holy Jesus to the same purpose, *Mat. 7. 1, 2, 3. Judge not, that ye be not judg'd, for with what Judgment ye judge ye shall be judg'd:*

judg'd : And with what Measure ye meet it shall be measured to you again : And why beholdest thou the Mote that is in thy Brother's Eye, but considerest not the Beam that is in thine own Eye.

If we judge and censure others, they again will shoot back the same envenom'd Arrows ; and these Scuffles of rash, rigorous and uncharitable Censures are but the Fore-runners of Discord, and sometimes Bloodshed. To prevent all which unchristian Practices, we should learn to bridle our Tongues not only from unjust Aspersions, but from speaking in any kind to the Disgrace and Reproach of our Neighbours, either By tatling idle Stories, ungrounded malicious Reports, abusive Jest, or upbraiding Sarcasms.

The Tongue is a flaming Furnace, that if not well watch'd and guarded will be breeding Combustion, and send out a Multitude of such Sparks as set all on Fire ; for the Virulences, Reproaches, and Defamations of the unguarded Tongue are open Acts of Hostility, and actual Breaches of that Peace which we are to let have the sole Rule of our Hearts : The Apostle to Timothy conjoins these two as constant Attendants, *Tim. 3. 2. To speak Evil of no Man, to be no Brawler ; Evil-speaking naturally produces Brawling and Contention.* It's an excellent Rule of David's, *Pf. 34. 13, 14. Keep thy Tongue from Evil, and thy Lips from*

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from speaking Guile; depart from Evil, and do Good, seek Peace and persue it.

Nor would it a little conduce to Peace, if People were more cautious of receiving slanderous and defamatory Reports with an easie and rash Credulity, would they practice what the *Lacedemonian* advis'd his Friend; *When he be heard any Body speak basely of him, to be sure he did not slander him with his Ears.*

And to say no more upon this Subject, if we would *maintain Peace in our private Conversations one among another*, we must pass by many slight and trivial Offences, and take little or no notice of petty Injuries and Provocations. He who has learnt the Art of *forbearing and forgiving* the provoking Carriage of his Neighbours, so as to excuse their Mistakes, connive at their Neglects, bear patiently the Affronts of their hasty and irregular Passions, and readily embrace any seasonable Overtures, or accept tolerable Conditions of Reconciliation, carries it as one whose *Heart is truly rul'd by the Peace of God.*

Whereas they who furiously persecute every Offender, revenge every Damage and Indignity, and can by no means forget a past Unkindness, declare themselves in love with Quarrels and Brangles, and act as People resolv'd to live in perpetual Tumult and Combustion: *The beginning of Strife is as when*

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one letteth out water ; therefore leave off Contention before it be medled with, Prov. 17. 14.

If We would maintain Peace

In our Political Conjunction ;

Approve our selves *honest and Loyal Subjects*, and promote the *Peace of the Kingdom*, which is so miserably divided by Sects and Parties, we must in good earnest make it our principal Concern to live in the true *Fear of God* ; for the Peace of a Kingdom is most likely to be promoted and secured by such as by a sober and upright Conversation maintain and preserve Peace in their own Consciences : — *Righteousness exalteth a Nation, but Sin is the Ruin as well as the Reproach of any People.*

Another Course to be taken to approve our selves Promoters of *Peace in our political Subjection* is, by subduing the turbulent and unruly Passions of *Pride and Ambition, Revenge, Covetousness and Discontent* ; which are not only troublesome to, and disquiet the Breasts that harbour them, but breed State Convulsions, and have a fatal Influence upon the Peace of Kingdoms. The insolent Pride and haughty Ambition of *Absalom* that could be satisfied with nothing below Empire and Sovereignty, together with a spiteful Revenge for the Abuse of his Sister, laid the Foundation of a bloody and unnatural Rebellion.

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Its no new nor unusual thing for People straitned in their private Circumstances, in an uneasie Discontent to attempt Revenge upon publick Government, *Isai. 8. 21.* Such would more easily let *others be quiet in their Stations,* had they learnt to be content and satisfied with *their own.*

Again, the better to compose Peoples Minds to Peace and Quietness *as good Subjects,* let them frequently and seriously reflect upon the many Benefits and Advantages of Government.

We eat, drink, and sleep under the Shadow of its Protection ; the Enjoyment of Houses and Land, Trade and Commerce, Right and Justice, nay, of our very Lives and Safeties, are all owing to its kind and benign Influence ; and without it all these, and whatever we can imagine precious and valuable, would be expos'd as an open Prey to the seizure of those Sons of Violence, who would first dare to assault and despoil us of them.

Now whoever shall duly weigh and consider the great Blessings of Government, and the many intolerable and unavoidable Mischiefs from which it secures us, cannot but conclude it one of the most prodigious Follies and unaccountable Madnesses in the World, that any out of a restless and ungovernable Humour should attempt to weaken their Governours Hands, and molest the Peace and Quiet
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of their Administration by broaching Notions of *Resistance*, and *teaching* Men to do so.

Further, If People would approve themselves *peaceable* and *quiet Subjects*, they must always act in their own proper Sphere, and not meddle in Matters above their Cognizance. When hot-headed and busie Men shall take upon them to canvass and controul the Actions, Counsels and Designs of their Superiours, and stretch their little Skill, which should serve them to buy and sell, to pick Holes in the State, and quarrel with the Conduct of political Affairs; and they (who, it may be, are but competently fitted to manage the Business of a private Station) shall boldly usurp the Office of a Judge, a Law-maker, a Statesman, a Privy-Councillor, or a Queen: And though they are neither *call'd*, *needed*, nor *warranted* to give their Judgment and Advice, shall yet boldly dare to pass their Censures upon the publick Proceedings of their Governours. This confounds the Ranks and Orders of Men, ruffles and discomposes the Harmony of the World, and supplants and throws out of its Place the publick Tranquility, which ought to be maintain'd sacred and inviolable for the common Good.

It's the Apostle's Rule, *1 Thes. 4. 11. That we study to be quiet and do our own Business; That's to move as the Heavenly Bodies do,*
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where there's a fix'd and lasting Peace because an uninterrupted Order ; they move regularly, every one in his Place, none clashing or interfering in their Motion.

The Holy Penman ranges such *Busy Bodies* as disturb the Peace of Human Societies in the Company of *Thieves and Robbers* ; 1 Pet. 4. 15. Wherefore if we would avoid *their Doom*, we must take care lest we fall into *their Sin*.

Again, in order to *publick Peace*, all Members of every Community should forbear blazing and spreading abroad the Defects and Infirmities, Oversights and Miscarriages of their Governours, (*if any such thing should be*) that so there may be no dishonourable Reflections upon their Persons or Government, that the Populace may be the better dispos'd to a quiet Subjection.

The best of Governours are liable to Mistakes : *The Man after God's own Heart* was not without both personal and political Blemishes ; He who says *they are God's*, tells us *they dye like Men*, and like Men too are subject to Errors and Infirmities while they live.

For any Persons therefore to be buzzing about things of this Nature, to make them matter of common Discourse and ordinary Entertainment (as its too frequent for many to do) is to become publick *Incendiaries*,
Movers

Movers of *Sedition*, *Speakers of Evil* against Dignities, to the Offence of God, the Scandal of Religion, and the souring People's Minds to a disaffected and unpeaceable Temper.

What a wretched Character does the Apostle St. *Jude* give of such smoaking Firebrands, *verse 8.* of his Epistle, where he describeth them *as filthy Dreamers, who defile the Flesh, despise Dominion, and speak evil of Dignities.* *Absolom* begun his Rebellion with sly Insinuations and blazoning abroad the King's Faults; by which means he alienated the Affections, *stole away the Hearts of the People* from their Lawful Sovereign, and made them ripe for Insurrection and Rebellion, *2 Sam. 15. 3, 4, 5.* So forward was *Mical* to find Fault with the King that she despis'd and scoff'd at him for that which was in it self most highly commendable; for Want of other Crimes she upbraided him with his very Zeal for the Worship and Service of God, as if that which was his Glory had render'd him contemptible, *2 Sam. 6. 20.* *Aaron* and *Miriam* threw out bitter Words against *Moses* upon his marrying an *Ethiopian*, such as evidently tended to a seditious Disturbance, *Num. 12. 1, 2.* But how sharply did God himself correct the licentious Extravagances of their Tongues that reproach'd *his Anointed*, *ver. 8. Wherefore then*
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were ye not afraid to speak against my Servant Moses? And the Anger of the Lord was kindled against them. There can't be a more mischievous Method of inflaming Peoples Minds, than aspersing the Prince to their Subjects, for which Reason Christianity, which so industriously consults the Happiness and Welfare of Mankind, strictly forbids it not only for Wrath but Conscience sake, and denounces the Terrors of the Lord against all that dare sin in defiance of it. To conclude this Head,

That we may demonstrate the Peace of God ruleth in all our Hearts, we must frequently and earnestly send up fervent Prayers to Almighty God for his Blessing and Assistance upon our Governours, that he would inspire them with Wisdom, Courage, and Faithfulness in the Conduct of publick Affairs, and guide them by prudent and righteous Counsels to just, honourable, and successful Enterprises, that God will instruct and enable them to go in and out before his People as David did according to the Integrity of his Heart. Every one must be sensible that in such pious Petitions as these there is a better Tendency to Peace than in venting jealous Surmises, blackening Misrepresentations, or scandalous Reflections. Hence St. Paul advises 1 Tim. 2. 1, 2. *I exhort therefore that first of all, Supplications, Prayers, Intercessions, and Giving of Thanks*

Thanks be made for all Men, for Kings, and for all that are in Authority : That we may lead a quiet and peaceable Life in all Godliness and Honesty. Those Prayers that ascend up to Heaven for God's Blessing upon our Governours will shower down upon us *in the Blessing of Peace* : This was the Religion of the Primitive Christians *though under Pagan Princes* : Nay Prayers for Kings and all that are in Authority in order to the publick Peace is a Religion much older than Christianity, *Ps. 72. 1, 2, 3. Give the King thy Judgments O God, and thy Righteousness unto the King's Son : He shall judge thy People with Righteousness, and thy Poor with Judgment : The Mountains shall bring Peace to the People, and the little Hills by Righteousness.*

If we consider our selves in a further Capacity,

As good Christians.

It's incumbent upon us in an especial manner to promote the *Peace and Unity of our Ecclesiastical Communion* : And God knows, if ever there was more than ordinary need for us to exert our best Endeavours, to set forward this great and good Work, Now's the Time, that we may do all we can to restore and preserve the Peace of our Church, which is on all sides attack'd by the most subtle and potent Enemies : How do *Atheists, Deists, Socinians,*

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Socinians, and all sorts of Hereticks prevail and abound ? And what grievous Breaches are daily made in it by *Factionous Schismatics*, who divide and separate from its Communion, and set up opposite Meetings and Conventicles to draw away its Professors, and seduce the unwary from their own *Stedfastness*. To prevent which,

We should be careful to preserve our Minds from the mischievous Influence of *corrupt Affections*, *sinister Ends*, and *worldly Interests*, and not under a *Pretence of Conscience* entertain *unpeaceable Principles or Practices*.

It's too common for People (and it has been always so among the Enemies of the Church) to pretend to more than ordinary *Scruples* and *Zeal* about the *indifferent Things* of Religion, while they have been driving on some secret Designs for their own Profit and Advantage. Such trouble the Waters, only to fill their own Nets ; so that the bottom of all their whining and canting, shaking their Heads, and making wry Faces and *long Prayers* (like the *Pharisees* of old) is only to seduce *silly Women*, and devour *Widows Houses*: In short they divide the Church, and fill the World with *Schisms and Divisions*, *Factions* and *Party-Rage* for the sake of the *Unrighteous Mammon*. So that there's no being a Friend to such without becoming an Enemy
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to ones self, and the Peace of the Church. The Government has it's true, for the Softness of their Heads and the Hardness of their Hearts granted them a Toleration from the Penalties of the Law, but this does not at all acquit them from the *Guilt of Schism* before God; the *Peace of the Church* is still *shamefully broke*, the Unity that should be preserv'd among Christians is destroy'd, Altar is set up against Altar, Meetings and Conventicles in opposition to the *Establish'd Church*; by which means Strifes and Animosities, Branglings and Contentions are fomented, and such fierce Biggots are bred out of them, that as they divide the Church, so they watch all Opportunities to embroil the State; *Schism* naturally preparing Mens Minds for *Rebellion*, and *Rebellion* for all manner of *Villainy and Outrage*.

Whoever then break the Peace of the Church, (whose Doctrine and Worship is agreeable to the Rule of Holy Scripture, and consonant to the Sense and Practice of the Primitive Christians in the *purest Ages of Christianity*) are concern'd seriously to examine their Consciences, narrowly to sift their Souls, and take the most earnest heed to themselves, whether their Dissenting proceeds not from *Ignorance, Prejudice, Obstinacy, or Worldly Interest*: For in this present State of
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Degeneracy and Corruption, these are too apt to blind and pervert Peoples Judgments : The Apostle tells us it has been so heretofore, and cautions against it for the future, *Rom. 16. 17, 18, Now I beseech you Brethren mark them which cause Divisions and Offences contrary to the Doctrine which ye have learnt, and avoid them, for they that are such serve not our Lord Jesus Christ, but their own Belly; and by good Words and fair Speeches deceive the Hearts of the Simple; for there be many that are unruly and vain Talkers and Deceivers, whose Mouths must be stopp'd, who subvert whole Houses, teaching Things which they ought not, for filthy Lucre's sake.*

Every one who professes Christianity (much more they who make larger Pretensions to Tenderness of Conscience and Zeal for Religion than others) should so study the Churches Peace, as to lay aside all manner of *Pride, or Covetousness, Prejudice, and Conceitedness of Opinion, turbulent and unruly Passions,* and become *meek and easie to be entreated,* studiously endeavouring to quiet Dissentions. For to divide upon the Score that a Church is not Reform'd to that Purity and Perfection some fancy and desire, is a Principle that will permit us to hold Communion with no Church but that which is triumphant in Heaven, and must perpetuate Strifes and Contentions

tentions to the end of the World ; *For Peace sake* we should resolve to comply with any innocent Custom, and Usage in the Worship, and Service of God ; and its *much more Christian like* than by a stiff and wilful rejecting them, or thro' a scrupulous squeamishness to kindle a Flame, and raise a Combustion.

As for the *Doctrines of Faith* and the Substantials of Worship we must have Recourse to the *Law*, and the *Testimony* the plain Word of God, but in the accessory and circumstantial Appendages, wherein the holy Writ is silent, that relate to *Order and Decency*, It's an excellent Rule of *St. Augustine, Epistle 85.*

*Mos Populi, Dei, & Instituta Majorum
pro Lege tenenda.*

“ The Custom of the Church of God and
“ the Appointments of our Forefathers must
“ be a Law to us.

Of this peaceable Compliance *St. Paul* is an excellent Instance, *1 Cor. 9. 20, 21, 22.*
To them that are without Law, as without Law, (being not without Law to God, but under the Law to Christ) that I might gain them that are without Law, to the weak became I as weak : I am made all things to all Men that I might by all means save some. And this I do for the Gospels sake. Nor did the holy and ever Blessed *Jesus* affect to differ from the received Customs of his Age and Country that were

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not repugnant and prejudicial to real Godliness; and St. Paul plainly intimates, that a wilful Departure from ordinary Practice and *customary Church Establishments* proceeds from a quarrelsome and litigious Humour, and is *not of God*, but of the Devil the grand Author and Stirrer up of Contention, 1 Cor. II. 16. *If any Man seem to be contentious we have no such Custom, neither the Churches of God; and tells such when they meet together, they do it not for the better but for the worse.*

It's the indispensable Duty of private Christians to yield a due Deference, Respect and Submission to the Wise Counsels and Authoritative Determinations of their Superiours, according to that of the Apostle, Heb. 13. 17. *Obey them that have the Rule over you, and submit your selves, for they watch for your Souls as they that must give Account, that they may do it with Joy and not with Grief, for that is unprofitable for you.* But so long as Men are headstrong, and set up their own Humours against the *mature and deliberate Resolves*, and their own *obstinate Wills* against the *Establish'd Laws of their Governours*, there can be no Thoughts of Peace and Unity, and without this we are assur'd we cannot be sav'd.

Its no doubt a great Cause of Strife and Disturbance, when *ignorant People* shall think themselves wiser than the *Guides and Pastors*

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of the Church, able to teach their Teachers, and set themselves at Liberty from all Obedience and Subjection to the Laws and Constitutions of their Governours; for as no Peace can be preserv'd without the *Influence of Authority*, so no Authority can subsist without *Obedience to its Sanctions*.

In all matters then of publick Order and Decency the Wisdom and Authority of our Superiors are the best Directors; the *Sons of Peace* will obey without disputing, murmuring, or Contradiction: They therefore who would be found with *God's Peace ruling in their Hearts* must in all indifferent Things give up themselves to the Conduct of their Governours, that so the *Peace of the Church* may be preserv'd.

They who separate themselves from our Communion should resolve against *Obstinacy* and *Prejudice*, and be so candid and ingenuous as modestly to retract all Errors upon a full and clear Conviction, and not stiffly and pertinaciously persist in them, since by so doing they do but betray a greater *Love of themselves* and of their own *fond Opinions* than of *Truth* or *Peace*. A worse Character can't be given of contentious Makebates, than when its shown them wherein they think and do amiss, they still persist inflexible and harden'd in their way. Holy *Job* show'd himself of a

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more pliant and peaceable Disposition when he said, *Job 6. 24. Teach me and I will hold my Tongue, and cause me to understand wherein I have erred.* Were People but of an humble and teachable Spirit, not stiff and perverse in their own Fancies, but willing to receive Instruction, and to comply with, and follow it as far as they have received it, there could nothing more conduce to the adorning their Christian Profession, or promoting the Churches Peace.

That we should thus peaceably behave ourselves in these several Capacities and Conditions of Life I have now mention'd, whether we consider our selves as *good Neighbours, good Subjects, or good Christians*; is indispensably requir'd of us by the Laws of God and Man. The Arguments the Apostle here enforces them with (and which I am now briefly to consider) are full and pregnant. We are,

I. Not only by our Vocation *Call'd hereto*:
But,

II. Our Union or Incorporation together Oblige us to it as we are *One Body*.

The Holy Jesus having wrought Peace and Reconciliation for us *with God*; on that Foundation superstructs a calm and peaceable Conversation *among Men*, so that the *Peace of God is to rule in our Hearts, because we are hereunto call'd.*

call'd. As to our Lord's own excellent Example, how quiet and calm was he in his whole Carriage and Deportment during his Abode upon Earth? Such was his Regard to Peace, that he never gave the least cause of Strife and Contention; He was honour'd at his Birth with the Stile of *Immanuel*, a Name of Peace; he came into the World with a Song, and left it with a *Legacy of Peace*; and all the Time of his being in it the Practice and Promoting it was his great Business and Design. Never but one of his Followers (and he never but once) drew a bloody Sword in his Quarel, for which he gave him that severe Reprehension, *Put up thy Sword, they that use the Sword shall perish by the Sword.*

All that name his Name ought to conform themselves to his Example, who pronounces, *Blessed are the Peace makers, for they shall be call'd the Children of God.* Hence he has so strictly injoin'd it by the most solemn Precepts; His Gospel is therefore call'd by him the *Gospel of Peace*, both as it declares it with God, and enforces the Exercise of it among Men; so that if his Example should not sufficiently influence, there is the sovereign Authority of his Laws: The first thing required in his Religion is *Purity*, and the next is *Peace*, *Jam. 3. 17. The Wisdom that is from above is first pure, and then peaceable:*

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From hence it was that he commanded it by his Apostles, and foretold it by his Prophets in the Predictions of the Old Testament, that in the Days of the Gospel Men shall call their Neighbours under *the Vine, and under the Fig-Tree*, that his Church shall be a quiet Habitation, and Blessed with Abundance of Peace, *Isai. 11. 6, 7, 8, 9. The Wolf shall dwell with the Lamb, and the Leopard shall lie down with the Kid, &c.* By which the Prophet means not that those fierce and savage Creatures should change their Natures, but that People of as churlish and incomplicant Tempers should sweetly accord and live peaceably together, according to what he says, *Chap. 54. ver. 13. All thy Children shall be taught of the Lord, and great shall be the Peace of thy Children.*

One great Design of the Holy Jesus's coming into the World was to promote and propagate Peace, to reconcile Jew and Gentile, and break down that middle Wall of Partition, that kept up irreconcilable Enmity between them, *Ephes. 2. 13, 14. In Christ Jesus ye who sometimes were afar off are made nigh, for he is our Peace, who hath made both one, and hath broken down the middle Wall of Partition between us, having abolish'd in his Flesh the Enmity, for to make in himself of twain One new Man, so making Peace, and that he might re-*
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concile both unto God in one Body by the Cross, having slain the Enmity thereby, and came and preach'd Peace to you who were afar off, and to them that were nigh. Thus has the Lord of Life injoin'd it upon his People to abolish all implacable Feuds; and tho' Jew and Gentile through a Succession of Ages for many hundred Years had been alienated and embittered one against another, yet *his Coming* was to put a Stop to all manner of Strife and Contention.

To this end and purpose it is, that he so graciously imparts and communicates to us his *Holy Spirit*, as a *Spirit of Peace*; To quiet and compose Mens Minds to a calm and peaceable Disposition, to refine the rugged and churlish Morosity of corrupt Nature, St. Paul, Gal. 5. 20. reckons among the Fruits of the Flesh, *all Hatred, Variance, Emulations, Wrath, Strife, Seditions, Heresies*: But the Fruits of the Spirit, he says ver. 22. *Are Joy, Peace, Long-suffering, Gentleness and Goodness*. The Devil (whose Name is *Abaddon Apollion*) is the grand Incendiary and Stirrer up of Strife and Contention, of Wars and Fightings, but the pure and holy Spirit of God quickens all Hearts that are bless'd with it to *Purity and Peace*. When he appear'd in a bodily Shape, 'twas not in that of a *Vulture*, a Bird of Rapine and Violence, but of a *meek and gentle Dove*.

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Dove. With what earnest Vehemence does the Apostle press the *Philippians*, *Phil. 2. 1, 2.* *If there be any Consolation in Christ, if any Comfort of Love, if any Fellowship of the Spirit, if any Bowels and Mercies; fulfil ye my Joy, that ye be like minded, having the same Love, being of one Accord, of one Mind.* So that if we have any Pretensions to the Grace of God, any Fellowship of the Spirit, we must be sway'd by his gentle and benign Influences.

Whatever Professions therefore People may make to Christianity who delight in Contentions, and fomenting Strife and Differences, its plain they are actuated by the Devil, and that the Spirit of *Belzebub* (instead of the Spirit of God) rules in their Hearts. To encourage our *Resisting that Evil One*, what Blessings has God annex'd to the Lovers of Peace! If Health and Prosperity in this World are alluring Temptations, the Psalmist tells us, *Pf. 34. 12, 14. What Man is he that would live long, and see good Days, let him eschew Evil and do Good: Seek Peace and ensue it.* And as to the Beatitudes of the World to come, our blessed Lord and Saviour pronounces a Blessing upon all such, and stiles them the *Children of God*. On the other Hand Hell and Damnation is denounc'd against the Lovers of Strife and Variance, *Rom. 2. 8, 9. To*
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them that are contentious, and do not obey the Truth, Indignation and Wrath, Tribulation and Anguish; but Glory, Honour, and Peace to every one that worketh Good. These (one would think) should be Arguments weighty enough to influence our Practice.

Those that our inspired Writer mentions in the Text are still more convincing: Our Obligations to *let the Peace of God rule in our Hearts* are founded not only upon our Vocation, as being *hereunto call'd* by our Lord and Saviour Jesus Christ, but also upon the closest Union and Incorporation, we are *One Body*, we all partake of humane Nature, have one common Parent, being an Offspring and Progeny deriv'd from the same Root and Original: So that all Men are one Blood deriv'd thro' several Channels, one Flesh (by the wonderful Efficacy of divine Benediction) multiply'd into several Times and Places, but *Christians*, besides this Obligation from Nature, are more strictly join'd by the Bands of spiritual Consanguinity, are *Children of the same Heavenly Father*, sprung from the same incorruptible Seed, regenerate to the same lively Hope, *Cokeirs* of the same Heavenly Inheritance, and are all *living Members of Christ's mystical Body*; By the Influence and Operation of his Blessed Spirit they are United to him as their Head, and conjoin'd and incorporated

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among themselves, being *Call'd into One Body*: Thus the Apostle to the Gentiles argues, *Rom. 12. 4, 5. As we have many Members in One Body, and all Members have not the same Office, we being many are one Body in Christ, and every One Members One of another.*

The Force of this Argument consists in this, That

The Union of the several Members in the same Body has a natural Tendency to *Peace*, which is an amiable Confederacy for mutual Advantage, the Eye sees, the Ear hears, the Mouth eats, the Hands work, and the Feet walk, so that there is in Nature (at whatever distance they are plac'd) a friendly League between the several Parts, whereby they all conspire in their several Operations to promote the Benefit of the whole.

And whoever shall well consider the Wise Frame of the Body, and orderly Position of its several Members, can never imagine they were so plac'd for Clashing and Contention, Enmity and Defiance. It must be a Distraction in Nature, before ever the Teeth will bite out the Tongue, or the Hand tear out the Eyes; the Case is the same in the Civil or Ecclesiastical Body as in the Natural.

But further to carry on the Apostle's Allusion, *Peace* tends to the Health and Strength, the Ease, Safety and Delight of the Body,

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so are they most studious of the Churches and Kingdoms Welfare, who promote their Growth by *Righteousness and Peace* : To this purpose at *Rom. 14. 19.* We are exhorted *to follow after Things which make for Peace, that so one may the better edify another.* Nothing more advanc'd and demonstrated the Zeal and Meekness, Justice and Charity of the primitive Christians than their happy Concord and Agreement, which was so great, that *Acts 4. 31, 32.* They always assembled together, and *were all fill'd with the Holy Ghost* ; the Effects of which was, that *they were of one Heart, and of one Soul* : Upon which it follows, *Acts 9. 31. Then had the Churches Rest throughout all Judea, and Galilee, and Samaria, and were edified, and walking in the Fear of the Lord, and in the Comfort of the Holy Ghost were Multiplied.* On the contrary, Strife and Contention tends to the Disorder of the Body, nay its Weakness and Dissolution.

The Sickness and Death of the Natural Body is caus'd by the Discord and jarring Contest of the several different Humours that are in it : Political and Ecclesiastical Clashings will have the same destructive Fate upon Church and State, for as our Lord and Saviour argues, *Mat. 12. 25. Every Kingdom divided against it self is brought to Desolation, and every*

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City or House divided against it self shall not stand. The Devil himself (as much as he promotes Strife and Enmity in the World) will be careful to keep them out of his own Kingdom ; the natural Tendency of them being nothing but Ruin and Desolation.

From all I have said. It concerns us to let these Truths sink deep into our Minds and upon our Consciences, That the *Peace of God ruling in our Hearts*, we may demonstrate ourselves to be the *Sons of God of a Truth*, hereby we shall draw down his Blessings upon ourselves and all we converse with, and from *leading Peaceable and Quiet Lives* in this lower Sphere, be admitted to the *Eternal Peace of God* in his Heavenly Habitation.

And as we are for these great Ends to be thus Peaceably dispos'd our selves, so also for the better promoting this happy Christian Temper here, and the saving Souls hereafter, we are to do all that in us lies to engage others *to go and do likewise*, that so a true Christian Peaceable Temper may be universally diffus'd and propagated over all Parts and Quarters of the World : In order to this we cannot be too liberal in our Contributions towards the teaching and instructing Poor Children in these Christian Peaceable Principles,

ples, whose distressed Parents are *not able* or *willing* to do it for them ; By this means, I mean *the Educating the Poor in the Fear and Nurture of the Lord*, you will lay up a Supply of loyal and dutiful Subjects, zealous and honest Churchmen, and quiet and peaceable Neighbours for the next Generation : Whereas through the Want of such good Education rude and undisciplin'd Children will naturally grow up into Men soured with *Faction and Moroseness* : Hence it is that there are such Multitudes of rebellious Subjects, of peevish and perverse Schismatics, and of cross, churlish and quarrelsome Neighbours ; one such Person in a Parish or Neighbourhood is enough to put all into Confusion : As we would therefore *live peaceably* our selves, and leave the World in Peace when we are to be no more ; as we would demonstrate that the *Peace of God does truly rule in our Hearts*, we must open our Hands wide, and chearfully contribute towards the Education of the Youth of the present Generation, who will be a Supply to future ones, so will the *God of Peace* Bless us.

It remains that you be dispos'd in your Hearts to *give to the Poor* Children before you, and that not *grudgingly* nor of *Necessity*, for *God loves a chearful Giver*.

To

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To do good and to distribute (upon such Occasions) forget not, for with such Sacrifices God is Pleas'd.

Now to God the Father, God the Son, and God the Holy Ghost, Three Persons and One God, be all Honour and Glory, Might, Majesty and Dominion both Now and for Evermore, Amen.

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